THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." DOCTRINE AND COVENANTS 4: 2.

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ACHIEVEMENT AND PROGRESS OF RELIEF SOCIETY

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PRESIDENT RELIEF SOCIETIES, EUROPEAN MISSIONS

TIME'S CYCLE seems to revolve with increasing rapidity with each passing year. A forceful reminder of this fact is brought by the approach of *March 17th*, a date of deep significance to the women of the Church of Jesus Christ of Latter-day Saints, marking this year the 84th anniversary of the day upon which our Relief Society was organised, in Nauvoo, Illinois, by the Prophet Joseph Smith. In the *Star* of March 12th, 1925, we gave a somewhat lengthy and detailed account of the beginning and progress of the Society. We shall refrain therefore from too much repetition and deal more specifically with the events and activities of the year just closed; and indulge in a heart to heart talk with the valiant workers, whose splendid efforts have brought the encouraging results that are shown in most of the yearly reports.

The progress of Relief Society work throughout the entire Church received favourable comment from our beloved General President, Sister Clarissa S. Williams, at the last Relief Society Conference, held in Salt Lake City. She voiced her sincere belief that there is more love and harmony existing and more loyalty among the members of the organisation than there has ever been. She also expressed the gratifying thought that petty annoyances are being put aside or forgotten in facing the big problems that confront us, and declared that if we can but consider our own little troubles as naught, when compared with the advancement of the community in which we live, we shall have accomplished much.

To that large delegation of officers, who had come from many sections of the country, she said: "In the Relief Society there is no sectionalism. It is all the great Relief Society of the Church of Jesus Christ of Latter-day Saints, whether the members are in the mission fields or in the Stakes of Zion; and be assured, dear sisters, that there is no sectionalism in the hearts of the General Board. You are all our beloved sisters, and whatever we try to do to lead the way is done in the true spirit of comradeship. . . . I can not conceive of anything grander than this great body of sixty thousand women all looking toward the same goal, all upholding and sustaining one another and all working for the betterment of the communities in which they live."

It is difficult to convey to the minds of our readers a comprehensive and adequate understanding of the magnitude of Relief Society work, as it is carried on in our Latter-day Saint communities, especially in Salt Lake City and vicinity.

At the request of the National Council of Women of the United States, our General Secretary, Mrs. Amy Brown Lyman, prepared a brief report of Relief Society activities, which was to be placed in a souvenir booklet with reports from other affiliated societies and presented to officers, conveners and council delegates attending the Quinquennial Meeting of the International Council of Women, held in Washington D.C., in May. 1925. Later Mrs. Lyman delivered a widely broadcasted radio address; and thus the knowledge of our work was carried to large numbers of people, who perhaps had held but false or distorted ideas concerning its nature and scope. We regret that space will not permit us to publish the address in full; but a few facts, concerning Relief Society work, as set forth by our General Secretary, will prove a valuable addition to those given in the *Star* last year.

"The Relief Society, as the name indicates, has always functioned as a philanthropic agency. During the year 1924, the Society's report shows that $100,453.51 was disbursed for charitable purposes; and that 12,281 families were helped by the organisation in the matter of service and relief; 52,445 days were spent by volunteers with the sick, and 366,155 special visits were made to the sick and home-bound.

"During the summer of 1925, through the cooperative effort of the welfare department at the general headquarters and some of the county stakes, 64 mal-nourished children were sent to the country where they remained from two to six weeks.

"At the time of the Society's organisation the founder, Joseph Smith, made a contribution of $5, stating then that whatever he gave in the future to charity would be given through the Relief Society. At this first session other members made contributions, and a program of organised relief has been in operation through the entire history of the Society. Charity work in the Relief Society is under the direct charge of the ward or branch presi-

dents. They are assisted by a corps of workers, known as the Relief Society teachers, or district visitors. This system of district visiting was inaugurated in Nauvoo in 1843, when the membership of the Society grew so rapidly that the president needed assistance in order to be certain that no illness or suffering was overlooked among the population. A committee of four members from each of the four branches in Nauvoo was appointed to visit all of the families regularly, and was given the quaint name of 'Necessity Committee.'

"The Society's policy of caring for the physical and material needs of families in distress has been continued and extended. This single 'Necessity Committee' was the beginning of what is now an elaborate system of family visiting, which is a vital part of the program of each ward. Every family in every branch is visited once a month by two Relief Society women, who bear the title of 'district teachers.' It is their responsibility to discover all instances of sickness and distress and to report their findings to the branch president, who makes investigations and administers whatever help is needed. The families of each ward are grouped into districts of 12 families, and the teachers, who visit in pairs, are responsible for one district. Besides discovering families in need on these visits, which are made to all families irrespective of station or wealth, the teachers carry messages of love and greeting from the organisation and present an educational topic for discussion. They also accept contributions from those who have offerings to make to the Society. There are at present 18,766 district visiting teachers, and during the year 1924 they made 592,559 visits to families.

"In Salt Lake City, where Relief Society Headquarters are located, and where the social problems are more complex and the resources more diversified than in the rural districts, a special welfare department has been created to supplement the regular work of the Society, and to furnish a laboratory for training-classes in social work, which are conducted there at intervals. The trained social workers in this department give intensive supervision that is needed to give constructive treatment to difficult social problems.

"It has also been the aim of the General Board to improve the standards of charity work generally by giving the branch presidents and district teachers an insight into the fundamental problems of constructive family welfare work. In 1920, the General Board conducted an intensive course in family work at the summer session of the Brigham Young University, under the personal supervision and tutelage of the General Secretary, Mrs. Amy Brown Lyman. Nearly 70 of the stake divisions sent delegates to take this course. The work was later carried into local divisions, where institutes were held with local workers. During the winter of 1925, a second institute of three months

was conducted at Relief Society Headquarters for the benefit of the Salt Lake County Stakes. Fifty-five students were registered for this course.

"A series of outlined lessons in social service have appeared in the *Relief Society Magazine* for several years, and have been the subject of discussion each month at one of the weekly meetings in all of the branches. Social service topics have also been frequently the subject of discussion at conferences and at 'leadership institutes.'

"A late educational development is the cooperation of the organisation with the normal schools and colleges in a number of the western states in conducting what are known as 'leadership institutes', where special academic and pedagogical courses are given.

"In connection with the educational work the Society has, within the last few years, established memorials for its past General Presidents in the form of a yearly prize poem contest, a gift for sacred temple service, and two loan funds. It has also established two additional loan funds for public health and social service training.

"The prize poem contest is known as the Eliza Roxey Snow Relief Society prize poem contest; the temple grant as the Bathsheba W. Smith Relief Society temple grant. The loan funds are:

"1. A loan fund for college girls of the upper classes at the Brigham Young University, known as the Emmeline B. Wells Relief Society loan fund.

"2. A nurse loan fund for girls desiring to enter hospitals for training, known as the Zina D. H. Young Relief Society loan fund for nurses.

"3. A public health nurse loan fund for graduate nurses desiring to enter a college for training in public health nursing.

"4. A social service loan fund for college girls desiring to study social service as a profession."

. . . .

"Anticipating the need of the cooperation of various agencies by the state boards and bureaus, in the administration of the Sheppard-Towner work, and desiring to be of the greatest assistance to this work, the General Board of the Relief Society recommended, early in 1923, that Relief Society women everywhere cooperate with their various states in the administration of this national and state provision, by helping to arrange for meetings, institutes and clinics. The Board recommended also that maternity chests be established in each local branch, together with ready-to-use maternity bundles and layettes; the chests to contain all sorts of articles for the mother and new baby, with the necessary accessories and utensils; the bundles to contain baby necessities.

"The recommendations of the General Board were readily adopted by the Relief Society generally, and at the end of the year the following report came in concerning the work:

"Number of permanent health centers established, 13.

"Number of maternity hospitals established, 1.

"Number of local branches in which clinics have been held, in which the Relief Society (as branch units) cooperated, 250.

"Number of branches which have maternity chests, 145.

"Number of branches which have maternity bundles, 326.

"Number of branches which have layettes, 260.

"Total number of branches which have some provisions for health and maternity welfare work, either in the way of clinics, chests, bundles, or layettes, 699.

"Number of branches which assisted in paying county or school nurses, 36.

"In addition to the above report, stakes and wards have assisted in arranging for operations and paying for hospital care, have provided household and nursing care during sickness, have conducted weekly classes in health lessons and arranged for health lectures, and have assisted in providing clothing and equipment for children's hospitals."

A signal and well merited honour came to Sister Lyman and to the organisation she represents, when she was chosen last October to be the Recording Secretary of the National Council of Women of the United States. As was explained in last year's article, the Relief Society and the Young Ladies' Mutual Improvement Association of our Church are two of the charter members of this National Council, which now has 40 affiliated women's organisations within its membership. Mrs. Lyman has attended the National Council meetings many times in her official capacity to represent the Relief Society. Her experience as a member of the Utah State Legislature added to her qualifications and prestige; and her native ability was deservedly recognised in her recent selection to fill so important a position as that of Recording Secretary.

Concerning the Relief Society work in the European Missions: As a whole, the progress made during the past year has been deeply gratifying, but this is especially true in the countries of continental Europe.

It was our privilege during the Fall of 1925 to visit most of the Conferences of the Swiss-German and German-Austrian Missions and also the Netherlands Mission. The intelligent supervision, the capable and efficient manner in which the lessons were conducted, the wonderful activity along the lines of sewing and other hand work, and above all, the real understanding and spirit of relief work that we found wherever we went, were as surprising as they were gratifying. The recent reports from these Missions as well as those from France, Norway, Denmark

and Sweden are most encouraging. In spite of the serious hardships and struggles through which the organisation in Armenia has gone during the past year, we still find commendable progress there along some lines. Through meeting with members enroute from our South African Mission to America we are assured that interest in all practicable phases of the work there is indeed keen.

We now come to a consideration of the condition of the Relief Societies in the British Mission, the problems of which may prove of more vital interest to the majority of those who read the *Star*.

In the fifteen conferences or districts of the British Mission (which includes England, Scotland, Ireland and Wales) we have more than sixty smaller divisions or branches of the Relief Society. The membership and average attendance in this Mission are very small when compared with many of those on the continent, and thus there is required a greater amount of courage, faith and effort to bring successful results; yet we find a spirit of devotion to the work and a willingness to carry on even under great handicaps in most of our societies that is commendable and encouraging.

Though the membership and attendance have slightly decreased, because many have emigrated to Canada or the United States; yet we find in numerous branches that the regular visits made by the teachers have increased, as have also the amounts received and disbursed for charitable purposes, conditions which, if interpreted correctly, really show increase in the paramount activities. We look forward with confident assurance to the work of the present year.

We expect much by way of spiritual development and uplift through the opportunity for individual preparation of the lessons. In devoting one night each month to a study and presentation of the choicest things contained in the *Relief Society Magazine*, we believe that much cultural benefit and practical knowledge will be obtained; and if accuracy, dispatch and efficiency are cultivated on the "work and business night", much improvement can also be made along the more practical lines.

And now, dear sisters, may we change our form of writing and speak to you as co-workers instead of telling you of the work? Let me first express the feeling of sincere appreciation that is in my heart for the warm welcome and generous hospitality that have been extended by so many of the sisters both here and abroad, for the words of confidence and encouragement that have been so frequently expressed, and above all, for the fervent "God bless you", which is at once an inspiration and source of encouragement to one who realises so fully the imperative need of such a blessing. In this great work of service to the Master and to our fellow men there is no standing still; we either progress or retrograde. Is it too much to ask that you put yourselves through a test of self-questioning, that you answer yourselves honestly and

conscientiously as to whether you are among those who are giving sincere and loyal support to your organisation? Are you doing your full share toward making the work successful? Are you really studying the lessons and making the truths they contain your own? Are you doing your utmost to lighten the burdens of those who are carrying one heavier than yours? Have you an abiding testimony as to the divinity of Jesus Christ, and that this is in very deed His work in which you are engaged? If so, are you doing your utmost to bring this knowledge into the hearts of others that they too may reap its joys and share the blessings?

May the year be one of encouragement, of progress and of such measure of success as shall stimulate to further righteous endeavour!

LINES TO A MOTHER IN ISRAEL

It is the soul's celestial grace
That shines from out her gentle face;
It is the charm of heart and mind
That in her presence are combined—
A saintly wife and mother true,
*Who loves and gives as mothers do.

She knows and does her duty well.
Had I the gift, to you I'd tell
How she in her sweet, quiet way
Doth bless and comfort, day by day;
Her beauty, goodness and gentle mein
Befit her in her sphere to reign.

The many souls she's fed and feeds,
The noble life she's led and leads,
Have lent her grace and strength of mind
To reign a queen among her kind;
Whilst thou canst spare her from thy side,
Dear Lord, may she with us abide.

Alice Foutz

Progression in mortality, that is to say true progression, advancement of the soul in developing the attributes of godliness, achievement in righteousness that shall endure beyond death and resurrection, are conditioned upon compliance with spiritual law, just as bodily health is dependent upon the observance of what we call natural law. Between the two there is a vast difference of degree, but not essentially of kind. Physical exercise is indispensable to the development of the body, and quite as certainly is spiritual activity requisite to the healthful and normal development of the soul.—J. E. T.

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*This line is altered from the author's wording.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 11, 1926

EDITORIAL

THE SINNER AND HIS SIN

"*For I the Lord cannot look upon sin with the least degree of allowance. Nevertheless, he that repents and does the commandments of the Lord shall be forgiven.*"—Doctrine and Covenants 1: 31, 32; see also Book of Mormon, Alma 45: 16.

In this forceful epigram a clear distinction is made between sin and the sinner. Many people find it difficult to entirely segregate the one from the other, to apprehend sin as an abstract conception apart from personal guilt. Can there be theft without a thief, falsehood without a falsifier, murder with no slayer?

Admittedly, sins may be planned but not executed, thought out though not carried to the extent of actual commission, as is connoted by the Lord's words respecting adultery: "*Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*"—Matt. 5: 27, 28.

Men may be potential liars, robbers or murderers, but, lacking opportunity to become criminals in fact, or restraining their evil impulses through considerations of policy or personal advantage, they may maintain outward signs of probity. The wearing of a sheep's fleece by a ravening wolf is no modern camouflage.

But in all such dissemblings, the fact of wicked purpose exists; and the evil purpose, thought or desire, is of itself essentially sin; and such a case, therefore, presents no phenomenon of abstract guilt, but actual and individual offence; for the thinker of evil is a sinner.

Who of us can regard tuberculosis, smallpox, or the insidious and deadly influenza that has swept the earth in recent years, with other feelings than repugnance and fear? Yet we treat the afflicted person with effort to bring about his recovery, and if we loved him while well we do not hate him because he has become ill; but to the contrary, we become the more solicitous in his behalf. Health officers and the medical fraternity look not upon disease with compromise, toleration, or allowance. They are the marshalled assailants of physical malady, whatever its disguise; and their best means of waging war on disease it that of ministering to each afflicted one, while taking all measures possible to protect the well against infection.

The germs of disease exist whether they find lodgment in human bodies or not; and, by analogy, we may say that the spirit of or incentive to thievery, adultery, or murder is alive, as the definite contagion of evil, though men may or may not be actually overcome thereby. Now, in the case of physical affliction, definite treatment is invoked; and compliance with prescribed conditions is enforced so far as the patient will submit.

In fine and purposeful irony, the Divine Healer met the casuistry of certain self-righteous Scribes and Pharisees with the declaration: "*They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.*"—Mark 2: 17.

But as the Scriptures abundantly affirm, and as experience demonstrates, there are none of us entirely free from sin; to the contrary, everyone is in need of the Great Physician's healing ministrations. "*Sin is the transgression of the law*" (1 John 3: 4); furthermore: "*There is none righteous, no, not one*" (Romans 3: 10); and again: "*If we say that we have no sin, we deceive ourselves, and the truth is not in us.*"—1 John 1: 8.

The treatment for sin-infected mortals is that prescribed by the Gospel of Jesus Christ, by compliance with which the ravages of soul-destroying contagion may be arrested, and relative immunity against later attacks be secured through the developed powers of resistance. The prescription is simple; the means are easily accessible; they are the same to-day as they were of old, and as they shall remain while there is sin in the world.

By meeting these requirements, mankind may be made whole; they are: (1) Have faith in the Lord Jesus Christ as the literal Son of the Eternal Father, and as the Saviour and Redeemer of the human family. (2) Repent with full purpose of heart of all misdoing, with a resolute determination to strive, by Divine aid, to live a better life. (3) Be baptised at the hands of those authorised by investiture of the Holy Priesthood to administer this indispensable ordinance, after the pattern prescribed by the Lord, which is complete immersion in water. (4) Receive the right to the companionship of the Holy Ghost by the authoritative laying on of hands.

Do these things, continuing in righteous living, and, though the mephitic atmosphere of sin be foul about you, you shall be preserved to the attainment of the fullest measure of forgiveness that Mercy can secure and Justice approve. Friend, adopt the prescribed remedy while you may, and be healed!—J. E. T.

BY DESIRING what is perfectly good, even when we do not quite know what it is, and can not do what we would, we are part of the power against evil, widening the skirts of light, and making the struggle with darkness narrower.—GEORGE ELIOT.

VITAL MESSAGES RENEWED

That we may keep in memory the names of those whose years of devoted service made possible the wonderful development of Relief Society work, we are giving, so far as space will permit, "Greetings and Sentiments from the General Board", published a decade ago in the *Relief Society Magazine*. Each embodies the virility and strength of purpose characterised in our work from its beginning.

And if some sympathy we can bestow,
Because we've felt the agony of pain;
Then let us minister while here below—
The little time that we may yet remain;
And strive to make some recompense to heaven,
For the few talents to our keeping given.

. . . .

True sympathy is self-forgetfulness and the most perfect expression of love. It is the slender tendril which twines itself among the graces of the soul, binding and cementing friendship and human ties throughout all time.

Love withheld brings vain regrets; whilst love bestowed brings sweet content.—Emmeline B. Wells.

A woman who would make a success of her life must endeavour to make her home an altar of peace, love and companionship. Her husband should rest confident in her gentle solicitude, and her children trust in her unfailing wisdom. Such an ideal does not imply wealth, education nor brilliant gifts. Faith, affection, fidelity, industry, and above all, integrity, constitute the requirements for such a happy woman's life and success.—Julina L. Smith.

. . . Relief Society work is vast, extending to the ends of the earth, and only by united and continuous effort can it be accomplished. It is not in giving of alms alone, as we learn from Paul (1 Corinthians, chapter 13), but to comfort and strengthen spiritually, to encourage the weak to greater faith and hope and to be charitable to the shortcomings of others. The Relief Society demands that we be humble, faithful, and true.—Dr. Romania B. Penrose.

To be at peace with God and one's own heart, one must seek consistently and constantly for the spirit of inspiration and truth. This coupled with obedience to the Priesthood, will provide the best of working rules for the members and officers of the Relief Society.—Rebecca Neibaur Nibley.

To think right, is to live right. If our thoughts are pure and uplifting, so will our actions be. Carlyle says: "Thoughts once awakened do not slumber." How necessary, then, it is for us not to entertain unwise or evil thoughts, but to encourage such only as will enable us to lead noble lives.—Elizabeth Caine Crismon.

We, the children of Celestial Parents, in this big world of ours, are cemented by a bond of common interest, a tie of universal love, if we cultivate our affections unselfishly, if we follow the teachings of our Saviour, and do unto others as we wish to be done by. As every star in the

firmament tends to light up the heavens by night, so will each good deed, noble life, and worthy thought of our Latter-day Saint women assist in brightening, bettering, and glorifying the name of our Heavenly Father's people, for such we profess to be.—JULIA P. M. FARNSWORTH.

Save the children. It is easier to maintain them in health than to heal them from sickness. It is easier to train them in righteousness than to reclaim them from evil. But never despair. With the help of our Heavenly Father, the most desperate cases of sin or sickness may be cured.—ELIZABETH S. WILCOX.

TO MY SISTER, WITH LOVE, WHEREVER SHE MAY BE

When all my prayers and dreams come true,
This is the sketch I'd make of you:
A chastened soul, of modest mein,
(Akin to many I have seen;)
A gentlewoman, filled with trust
In one Great Father, kind and just;
A vested Faith which bade her see
The glorious "Truth that made her free,"
Until by perfect work she shows
The "better part" that Mary chose.
Thorny the road ofttimes and drear,
But strong her purpose—her vision clear;
Her star with kindled light leads on
(Would I were steadfast thus till Dawn).
Lord, help me, by thy grace divine,
To follow close this sister mine,
For soon, aye, very soon, 'twill be
Not Time but vast Eternity.—CARRIE S. THOMAS.

"BY THEIR WORKS YE SHALL KNOW THEM"

ELDER JAMES K. KNUDSON

FOR I REMEMBER the word of God, which saith by their works ye shall know them; for if their works be good, then they are good also.—Book of Mormon, Moroni 7: 5.

Many criterions are established by which institutions may be tested. These sententious words from the writings of Moroni, uttered by his father Mormon, create a standard of judgment whereby men or systems of men rise or fall. The substitution of the word "works" in this phraseology in place of "fruits", the Biblical expression, lends potency to it. "Works" are causes, "fruits" are effects; the actual effort precedes fruitage reaped.

Under the direction of the Prophet Joseph Smith there came into being on March 17th, 1842, what is now known as, the National Woman's Relief Society of the Church of Jesus Christ of Latter-day Saints. At each recurring anniversary of this

date, throughout the world, branches of the Society pause to reflect and to honour the organisation, its achievements, and founders.

We can well apply our test of value to this institution, composed of daughters of Israel—handmaidens of the Lord. These fosterers of mercy and charity have accomplished good and performed works that are everywhere proverbial. Statistics and cold figures on report blanks of the multifarious results obtained from the mighty efforts expended give but meagre evidence, when compared with the actuality of the sufferings alleviated, the service rendered, the happiness installed, in the hearts and homes of those served. The spirit in which this glorious work is performed rather than the letter of rule or result is the chief cornerstone. Sacrifice and self-denial actuate the individual members and the organisation as a whole; their slogan is service and their message love.

The full extent of the charity dispensed by the Relief Society will never be expressed in terms easily conveyed to those unacquainted with it; the unlimited variety and unexpressed values of the duties performed are stimulated by such underlying traits as motherly sympathy, kindness, and mercy. The same admonition oft expressed by the Saviour was reiterated by the Prophet Joseph, when he gave this great mission of love and charity to the Latter-day Saint women, and instructed them "to provoke the brethren to good works, to look after the wants of the poor, to search after objects of charity and to administer to their wants; to assist by correcting the morals and strengthening the virtues of the community."

That this atmosphere of helpfulness abounds in Latter-day Saint communities is evidenced by many testimonies from outside sources. Phil Robinson, a writer who made a thorough study of the "Mormons" several decades ago, said in his book *Sinners and Saints*: "Charity, unquestioning, simple-hearted charity, is one of the secrets of the strength of this wonderful fabric of Mormonism. The Mormons are, more nearly than any other community in the world on such a scale, one family." Well directed relief work has always been advanced in Latter-day Saint domains; nor are its benefits restricted solely to Church members. Many a non-member has gained his first warm feeling toward the Church because of the charitable acts demonstrated by the Relief Society and other organisations. "The highest exercise of charity is charity toward the uncharitable."

In applying the gift of charity, these sisters of relief are fulfiling scripture by word and deed. A sublime apostolic utterance is contained in Paul's Epistle to the saints at Corinth. After enumerating the merits and excellencies of charity he sums up by saying: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Originally this beneficent

virtue meant the purest love for God and man; it is now almost universally applied to some form of alms-giving. Both meanings are embraced and practised in the benevolent work of the Relief Society.

The poor and the afflicted we will always have with us, but how their burdens are lifted, their trials shared, by the timely consideration and attention given them—yes, we know the Relief Society is good, its works tell us so.

THE LIVERPOOL CONFERENCE

The Spring Conference season of the British Mission was ushered in Sunday, February 28th, at Blackburn, Lancashire, where the Liverpool district semi-annual conference was held. A spirited concourse of Missionary Elders, resident members and interested friends from the various branches in the Liverpool district, and some few visitors from other districts enjoyed the three sessions of the day. The Mission President was represented by Secretary J. Howard Cook, who with Elders Z. Vernon Derrick, Seth W. Pixton, James K. Knudson and Brother John Russell Talmage were present from Mission Headquarters. Sister May Booth Talmage held a meeting with the Relief Society officers and teachers after the afternoon session, and also attended the evening meeting. President Alvarus H. Parry and Elder John H. Holden from the Manchester Conference and Elder Grant W. Pett from the Birmingham Conference were also in attendance.

The Sunday School children rendered well the theme "The Gospel Story" in the morning session; this traced the history of the Church from its establishment in logical and conclusive order. Musical numbers and readings provided interesting supplements to the themes of the day.

The speakers of the morning and afternoon sessions were: Elder J. Howard Cook, who, after extending the Mission President's greetings to those assembled, showed the value of the Sunday School in developing the soul of man; Elder Seth W. Pixton, who counseled the children to live righteous lives and affirmed that we all gain by living the revealed word; Conference President Virgil M. Groo, who extended a welcome to all present, and compared our obligation to preach the Gospel with that of prophets of old; Elder Z. Vernon Derrick, who proclaimed the divinity of the Prophet Joseph Smith's mission and admonished people to seek after the truth; and Elders Horace L. Barker, Harry I. Willmore, Allan O. Johnson, Kendall D. Garff and Wilford D. Hansen, each of whom bore his solemn testimony and added thoughts of worth to those already spoken.

In the evening session Elders Jesse R. Smith and John H. Holden developed in convincing manner the fundamental gospel doctrines

respecting the Godhead and salvation for the dead. Sister May Booth Talmage commented briefly on the progress and power of the Relief Society and spoke encouragingly of the future of this great cause. President Alvarus H. Parry, Manchester Conference, demonstrated how business and religion can walk hand-in-hand; and the concluding speaker, Elder James K. Knudson, warned against letting the growing influence of modernism root out testimonies of the Gospel, and implored all to live and apply spiritual principles.

The zeal of the speakers, the spirit of song and prayer and the well rendered parts on the programs charged everyone in attendance with gospel energy.

ROLLO E. WATKINS, Conference Clerk

FROM THE MISSION FIELD

Branch Conferences—Of the Clayton Branch, Leeds Conference, on February 28th. The theme "Ancient American Peoples and the Book of Mormon" was presented at the Sunday School session. President George T. Harrison and Elder M. Edward Williams were the speakers.

Of the Eastwood Branch, Nottingham Conference, on February 28th. The speakers were President Reed Moss, Sister Edith A. Mullinger and Elders Raymond H. Haight, Jethro M. Palmer, William H. Mullinger and George F. Deem.

Of the Saltley Branch, Birmingham Conference, on February 28th. President Milton England and Elder Cleston H. Rigby were the speakers.

Releases—The following Missionaries have been honorably released from their labours in the British Mission to return to their homes: Elder Rulon W. Openshaw, who has laboured in the Welsh, Liverpool and London Conferences as a Traveling Missionary and in the Liverpool Conference as President; Elder Walter F. Whitehead, who has laboured in the Norwich and London Conferences; Elder Melvin H. Ridges, who has laboured in the Birmingham Conference; Elder Jesse N. Decker, who has laboured in the Welsh and Manchester Conferences; Elder LaMoin H. Wiser, who has laboured in the Scottish and Hull Conferences; Elder LeRoy D. Tingey, who has laboured in the Hull and Scottish Conferences; Elder Fred B. Alleman, who has laboured in the London, Nottingham and Leeds Conferences. Elders Ridges, Decker, Wiser, Tingey and Alleman left Liverpool March 5th, per s.s. *Montclare*.

Doings in the Conferences: *Nottingham*—The Traveling Elders

conjoined in a spirited report meeting on February 27th; Elder Jethro M. Palmer gave a talk on "The Office and Calling of a Missionary." A Union meeting was held the same day, after which Elder Raymond H. Haight was tendered a farewell in social capacity.

Liverpool—A meeting of the Missionary Elders was held at Blackburn on February 27th; Elders J. Howard Cook and Z. Vernon Derrick were in attendance from Mission Headquarters; encouraging reports were given and many suggestions made to further the work.

London—A baptismal service was held at London on February 21st; three candidates were baptised by Elder Floyd C. Stuart and confirmed by Elders Cecil B. Crane, Frederick Langton and Floyd C. Stuart.

Manchester—Elder Jesse N. Decker, who has been released and Elder Robert H. Harvey, who has been transferred from the Conference were tendered a farewell social at Manchester on March 3rd.

Ulster—The Traveling Missionaries met in a Priesthood meeting March 2nd, at Belfast; a Union meeting was held the same day.

Arrivals and Assignments—The following Missionaries arrived in Liverpool, Saturday, March 6th, per s.s *Montrose*, and have been thus assigned:

For the British Mission—Roscoe E. Evans, Raymond, Idaho, to the London Conference; Arnold F. Wright, Blackfoot, Idaho, to the London Conference; Evan H. Jenkins, Idaho Falls, Idaho, to the Leeds Conference.

For the French Mission—Max Knowlton Kimball, Salt Lake City, Utah; Ray C. Moody, Deseret, Utah; George Young Jarvis, Sacramento, California.

For the Netherlands Mission—Fred W. Newbold, Salt Lake City, Utah; Leonard L. Bishop, Garland, Utah.

For the German-Austrian Mission—LeRoy Johnson, Richmond, Utah; Marvin G. Miller, Murray, Utah; John F. Whitmore, Salt Lake City, Utah; W. Leland Davis, Brigham City, Utah.

For the Swiss-German Mission—Earl J. Rhees, Ogden, Utah; Waldo R. Frandsen, Price, Utah.

Words from the Workers: We commend Leeds for their virile slogan, but can not sustain them fully wherein they say they will lead. We too have adopted a slogan, "Every Member a Missionary", and will supplement this each month with specific monthly mottos, aimed to further the work in every phase.—*From President Alvarus H. Parry, Manchester Conference.*

Earnest, energetic work is evidenced in this Conference; and

enthusiasm is running high for a continuation of the good results manifest during February. We are unanimously determined that Leeds shall not lead Sheffield.—*From President James H. Bowns, Sheffield Conference.*

We delight in brotherly emulation and to lead is our aim, which we stand ready to prove with works. We are united voice, heart and soul, and our motto is "Nottingham One Pace in Lead of Leeds."—*From President Reed Moss, Nottingham Conference.*

History will repeat; the English hosts shall not outdo the valiant workers in Wales. We sense the worth of a little brotherly rivalry and are unitedly determined to perform our part in the great work.—*Elder Evan Arthur, Welsh Conference.*

We note that Hull intimates that our slogan, "Leeds Shall Lead in 1926", is a battle-cry. Be what it may, we are sincere about it. Our reports speak for themselves. Every Missionary reports promising outlooks. In February we received more *Star* subscriptions than any month last year. The Traveling Elders had more "Invitations In While Tracting" than any month for years. We disposed of as many Books of Mormon in February as were disposed of in this Conference during the combined years of 1923 and 1924. We had an increase of 900 to 500 per cent over December and January, respectively, in the distribution of pamphlets and books. Our tithing has increased considerably also. We want to make it possible for every person in this district to hear the gospel message.—*From President George T. Harrison, Leeds Conference.*

DEATH

STAINTON—Sister Lilly Stainton, the wife of Gardham Stainton, President of the York Branch, Hull Conference, died on February 25th. Sister Stainton has been a faithful labourer in the Church since her baptism twenty-one years ago. Funeral services were held on March 1st at York.

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